तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Kashishwar Gosai

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Kashishwar Gosai was one of the contemporaries of Sri Chaitanya Mahaprabhu who was with the Lord in Jagannath Puri. Also known as Kashishwar Pandit, he was a disciple of Ishwar Puri and son of Vasudev Bhattacharya, who belonged to the dynasty of Kanjilal Kanu. His surname was Chaudhuri. His sister's son, who was named Rudra Pandit, was the original priest of Vallabhapur, which is situated about one mile from the Srirampur railway station in the village of Chatara. Installed there are the deities of Radha-Govinda and Lord Sri Chaitanya Mahaprabhu. Kashishwar Gosai was a very strong man, and therefore when Lord Chaitanya visited the temple of Jagannath, he used to protect the Lord from the crowds. Another of his duties was to distribute *prasādam* to the devotees after *kīrtana*.

Srila Bhaktisiddhanta Saraswati Thakur visited this temple at Vallabhapur. At that time the person in charge was a *śaivite*, Sri Sivachandra Chaudhuri, who was a descendant of Kashishwar Gosai's brother. In Vallabhapur there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs daily, and near the village there was sufficient land belonging to the deity on which this rice was grown. Unfortunately, the descendants of Kashishwar Gosai's brother have sold a major portion of this land, and therefore the deity worship has been hampered.

It is said in the *Gaura-gaṇoddeśa-dīpikā* (137) that the servant of Krishna in Vrindavan named Bhringar descended as Kashishwar Gosai during the pastimes of Lord Chaitanya Mahaprabhu. In our householder life we also sometimes visited this temple of Vallabhapur and took *prasādam* there at noon. The deities of this temple, Sri Sri Radha-Govinda and the Gauranga *vigraha*, are extremely beautiful. Near Vallabhapur is a beautiful temple of Jagannath. We sometimes used to take *prasādam* in this Jagannath temple also. These two temples are situated within a one mile-radius of the Srirampur railway station, near Calcutta.

— Purport to *Cc. ādi* 8.67. Bhaktivedanta Book Trust. Los Angeles. 1975.

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Kashishwar Pandit and The Deities Of Govindaji And Gaura Govinda

Srila Narahari Chakravarti Thakur
***Adapted from* Śrī Bhakti-ratnākara**

There are two famous associates of Mahaprabhu known as Kashishwar. One is Kashishwar Brahmacari, also known as Kashishwar Gosai or Goswami, a disciple of Srila Ishwar Puri (see Cc. ādi *10.138). He and his godbrother Govinda were sent by Ishwar Puri to serve Sri Chaitanya Mahaprabhu in Jagannath Puri. That Kashishwar is described by Srila Kavi Karnapur in his* Śrī Gaura-gaṇoddeśa-dīpikā *(137 and 166) as being an incarnation of Krishna's servant in Vraja named Bhringar, as well as an incarnation of the gopi Shashirekha Devi.*

The second Kashishwar, known as Kashishwar Pandit, is described by the Gauḍīya-vaiṣṇava-abhidhān *(Bengali encyclopedia of Gaudiya Vaishnavism) as being Keli Manjari in* vraja-līlā. *This second Kashishwar was also staying in Puri for some time. His disappearance day is on the full moon day of the bright fortnight of the month of Kartika. As the following story describes, Sri Chaitanya Mahaprabhu later gave him a deity of Krishna named Gaura Govinda and instructed him to go to Vrindavan. The deity of Gaura Govinda is found today in Jaipur, sharing the altar with the famous deity of Govindaji.*

After re-establishing the lost holy places, Srila Rupa Goswami felt anxious on only one account: according to the scriptures, Sri Govinda Vrajendra Kumar had been installed as a deity in a holy place in Vrindavan, but Sri Rupa had not found that deity. Although he had searched many places for a long time, and he even searched the houses of the people of Vraja, Sri Govindadev was nowhere to be found.

One day, as Rupa was sitting on the bank of the Yamuna, a young *vrajavāsī* walked by. He was beautiful, calm, and quiet in his manner, and he asked the Goswami why he looked so sad. Rupa Goswami felt greatly attracted to the boy, and told him his story. The *vrajavāsī* tried to alleviate his anxiety by telling him about a spiritual place named Gomatil in Vrindavan where every afternoon a certain cow had been coming by and moistening the ground with her milk. The boy told the Goswami that in this place, Sri Govindadev was hiding under the ground and getting nourishment from this cow. Then he led Sri Rupa to Gomatil.

After locating the place, the *vrajavāsī* suddenly disappeared, and Rupa fell on the ground unconscious. A long time later, he regained his senses, but he could not control the tears rolling down his face. Srila Rupa Goswami understood the desire of the Lord; he checked his emotions and went to tell the people of Vraja about the hidden deity of Sri Govindadev, whom they all came to help unearth. The *vrajavāsīs* dug very carefully until they at last uncovered the deity of Govindadev, who was as beautiful as millions of Cupids.

Everyone glorified the name of Sri Govindadev, and people were coming to Gomatil, attracted by the deity. Even Lord Brahma and other demigods came in the disguise of human beings to pay their respects to Sri Govindaji. The place overflowed with hundreds and thousands of people. Rupa Goswami at once sent a letter to Mahaprabhu in Sri Kshetra, Jagannath Puri. Upon receiving the news from Vrindavan, Mahaprabhu was overwhelmed with happiness.

Sri Chaitanya then privately told Sri Kashishwar, who was staying with him in Sri Kshetra, to go to Vrindavan. Kashishwar replied:

> *kāśiśvara-kahe,— "prabhu tomāre chāḍite*
> *vidare hṛdaya, ye ucita kara ithe"*

My Lord, if I leave you my heart will break. Therefore, you should do whatever is proper.

> *kāśīśvara-antara bujhiyā gaurahari*
> *dilena nija-svarūpa-vigraha yatna kari'*

Gaurahari understood the mind of Kashishwar, and gave Kashishwar a deity of himself.

> *prabhu se vigraha-saha annādi bhuñjila*
> *dekhi kāśiśvarera paramānanda haila*

Then Mahaprabhu together with that deity of Krishna ate rice and other foodstuffs. Seeing this, Kashishwar Pandit felt great ecstasy. (2.439-441)

Prabhu then taught Kashishwar how to worship the deity, and sent him to Vrindavan. Upon reaching Vrindavan, Kashishwar placed the deity of Sri Gaura Govinda on the right side of the

deity of Sri Govindadev, and served them both with great sincerity and devotion.

govindera līlā ati adbhuta apāra
ke bujhite pāre kṛpā na ha-ile tāṅ'ra

prakaṭāprakaṭa-līlā dui mata haya
aprakaṭe mauna-mudrārūpe vilasaya

The pastimes of Sri Govinda are astonishing and unlimited. Only by the mercy of the Lord can one understand them. The Lord has two types of pastimes — *prakaṭa*, manifest, and *aprakaṭa*, unmanifest. His *aprakaṭa-līlā* was manifest in his inanimate form. (2.446-447)

Srila Narahari Chakravarti continues his description of the glories of Srila Kashishwar Pandit in the sixth wave of Bhakti-ratnākara:

kāśīśvara-mahimā kahite kebā jāne
śrī gaura-govinde ye ānilā vṛndāvane

Who can describe the glories of Srila Kashishwar Goswami, who brought the deity Sri Gaura-Govinda to Vrindavan? (6.445)

govindera dakṣiṇete tāṅ're vasāiyā
dekhi' duṅhu-śobhā umaḍaye hiyā

He placed Lord Gaura at Lord Govinda's right side. Gazing at the glory of these two deities, Srila Kashishwar Goswami felt his heart flooded with bliss. (6.446)

śrī caitanya śrī kāśīśvarera premavaśe
śrī vigraha-rūpe āilā paścima pradeśe

Conquered by Kashishwar Goswami's pure love, Sri Chaitanya came in this deity form to that place in Western India. (6.447)

In *Śrī Sādhana-dīpikā* it is said:

śrīmat-kāśīśvaraṁ vande yat-prīti-vaśataḥ svayam
caitanya-devaḥ kṛpayā paścimaṁ deśam āgataḥ

I offer my respectful obeisances to Srila Kashishwar Goswami. Conquered by his pure love, Lord Chaitanyadev mercifully came to Western India. (6.448)

prabhu-priya kāśiśvara vidita bhuvane
śrī rūpa, śrī sanātana magna yāṅ'ra guṇe

Sri Kashishwar Goswami was dear to Lord Chaitanya. This is known all over the world. Sri Rupa and Sri Sanatan Goswamis were absorbed in praising Sri Kashishwar's glories. (6.449)

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The 16,000 Queens of Dwarka

Srila Sanatan Goswami
Bṛhād-bhāgavatāmṛta 1.7.104-105

ṣoḍaśānāṁ sahasrāṇāṁ sa-śatānāṁ mad-āptaye
kṛta-kātyāyanī-pūjā-vratānāṁ gopa-yoṣitām

nidarśanād iva svīyaṁ kiñcit svasthayituṁ manaḥ
tāvatya eva yūyaṁ vai mayātraitā vivāhitāḥ

Some 16,100 gopis had with vows worshiped Katyayani to obtain me. To bring my mind somewhat to peace by seeing a likeness of them, I married the same number of you queens here in Dwarka.

COMMENTARY: Of the young gopis in Vraja, sixteen thousand attained Krishna's intimate association. The *Mathurā-māhātmya* states, *gopyo gāyanti nṛtyanti sahasrāṇi ca ṣoḍaśa*: "Sixteen thousand gopis were singing and dancing." The present verse specifies the number of those most fortunate gopis as 16,100, although the word "*ca*" implies that there were actually more. All the gopis were extremely attracted to Sri Krishna, but only some of them earned Krishna's complete satisfaction by undergoing the *Kātyāyanī-vrata* to obtain him as their husband. These were the gopis who most zealously wanted Krishna as their own. *Śrīmad Bhāgavatam* (10.22.4) records their prayer:

kātyāyani mahā-māye mahā-yoginy adhīśvari
nanda-gopa-sutaṁ devi patiṁ me kuru te namaḥ
iti mantraṁ japantyas tāḥ pūjāṁ cakruḥ kumārikāḥ

Each of the young unmarried girls performed her worship while chanting the following mantra: 'O goddess Katyayani, great potency of the Lord, O possessor of great mystic power, mighty controller of all, please make the son of Nanda Maharaj my husband. I offer my obeisances unto you.'

No one can match the gopis' attractive sway over Krishna, but Krishna accepted his queens as substitutes in his pastimes at Dwarka. The principal queens of Dwarka are in fact direct expansions of the principal gopis.

— Translation and purport (based on the commentary of Srila Sanatan Goswami) by Sri Gopiparanadhan Das. Bhaktivedanta Book Trust. Los Angeles. 2003.

Radha and Krishna's Conversation

The Poet Ghanashyam

For more about the poet Ghanashyam, see Bindu 160.

One evening, Krishna come to Radha's door and knocked. Radha asked, "Who are you?" This poem consists of their questions and answers.

ko iha puna puna karata huṅkāra
hari hāma jāni nā kara paracāra

parihari so giri-kandara-mājha
mandire kāhe āoba mṛga-rāja

so hari naho madhusūdana nāma
calu kamalālaya madhukarī-ṭhāma

e dhani so naha hāma ghanaśyāma
tanu vinu guṇa kiye kahe nija-nāma

śyāma-mūrati hāma tuhūṅ ki nā jāna
tārā-pati-bhaye bujhi anumāna

gharahuṅ ratana-dīpa ujiyāra
kaichane paiṭhaba ghana-āndhiyāra

rādhā-ramaṇa hāma kahi paracāra
rākā-rajanī naha ghana-āndhiyāra

paricaya-pada yabe saba bhela āna
taba-hiṅ parābhava mānala kāna

taikhane upajala manamatha-sūra
aba ghanaśyāma-manoratha pūra

[Radha asks:] "Who is making that roaring noise again and again?"

"I am Hari." ("Hari" is a name for Krishna, but it also means "lion".)

"I don't understand. Explain yourself. Why should a lion leave his mountain cave and come here?"

"I am not that *hari* (lion). My name is Madhusudana." ("Madhusudana" refers to the killer of the demon Madhu, but it also means "honey-bee".)

"Then go to the lotus pond and find a female bee."

"O precious lady! I am not that. I am Ghanashyam." ("Ghanashyam" refers to Krishna, who is dark complexioned like a cloud, but it also means "dark like a cloud".)

"Can a mere quality that does not pertain to a specific body speak its own name?"

"I am Shyam Murati." (This means "the dark-complexioned one", but it also means "complete darkness".) "Do you not know this?"

"I suppose that you are afraid of the moon. But a jeweled lamp is burning here. How can dense darkness enter?"

"I say, clearly, that it is I, Radha-raman." (This means "The lover of Radha", but it also means "the full moon found in the constellation Radha".)

"But there is no full moon tonight. Rather, the sky is dark."

With all of his introductions failing, Krishna admitted defeat. The sun of love at once arose and the desire of Ghanashyam (Krishna or the poet) was fulfilled.

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What is Painful for the Saints?

Śrīmad Bhāgavatam *10.1.58*

kiṅ duḥsahaṅ nu sādhūnāṅ viduṣāṅ kim apekṣitam
kim akāryaṅ kadaryāṇāṅ dustyajaṅ kiṅ dhṛtātmanām

What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Krishna by those who have fully surrendered at his lotus feet?

—English translation by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Singapore. 1982.

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